1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

the affected arm. The leech gave a pillow and a mat to the Tongan woman who taught her. The disease may be produced by witchcraft.

Lolokumete.—All the organs of the body pain; sometimes internal discharges occur, which are fatal; sometimes external pus does not appear until after four or five months. It can be produced by witchcraft.

If a person is ill with this disease and the owner of the cure cannot attend, he will say, "Go and tell the patient I cannot go. If it is my disease, when you get there he will find relief; if it is not mine he will not be relieved." As he speaks, the patient recovers. The leech also touches and so knows whether it is his disease.

Treatment for Pregnancy and Birth [23]

Pregnancy is called *mbukete*. Medicines (*wai*) to produce children are called *wai ni luvea*; in some of them the *vativati* fern is used. "It varies," says one wise woman "in the case of abdominal pains. Some women who have no children merely 'bathe' (*sili*) [p. 162] in order to turn the uterus the right way, because hard work such as fishing and carrying burdens turns the path of the child. The test [? efficiency: *i vakandinandina*] is my hand." After this treatment the woman may use a medicine called *wai ni nda*.

Scrape one stick each of *waleanggio* and *wareware;* wrap the scrapings in the reticulum of a coconut palm, soak in water, squeeze; give to drink. If the remedy fails, the following is tried: scrape the bark off a branch of lemon tree, make an infusion, and give to the patient to drink; cut up fine a leaf of *makota* and with it rub the belly; this is the ointment. Only the wife drinks.

A foetus is in the early stages described as "blood." A distinction is made between abortions which are called *lutundra* (fallen as blood) and miscarriages, described as "the child has fallen." In Mba I was told the first term was used when the foetus was anything up to five months old.

Abortion is procured, but details are hard to obtain, as the practice is now a criminal offence. It is called "causing to fall," also "child-pricking," "pricking in the belly." These terms sufficiently express the method. Formerly it was very common. The people of Wathiwathi used to destroy the children of all their women who married into Tumbou so that they should have no *vasu*, that is sister's sons (p. 40) to be a burden upon them.

After eight months pregnancy a woman is given a slippery medicine called *wai ni kuita kumbe*, octopus of the atlantoid membrane. The disease appears "in the path of the child." It makes the membrane hard and spreads round the waist.[24] The medicine makes it easy to detach the membrane and for the child to be born.

Treatment.—Scrape together one stick of *ronga* and one of *evuevu*, make an infusion for the patient to drink.

[23] For the medical terms of this chapter I am indebted to Dr. W. MacDougall.

[24] The membrane gets hard in parts and is liable to stick in consequence of syphilis. Dr. B. G. Corney writes that he has never met with a case of syphilis in a native Fijian; and there is no authentic case on record. Adhesion of the placenta may, he thinks, be the consequence of yaws which is a close relation of syphilis.

3:Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

843 the body of the new born infant will be covered with sores. They also abstain from eating certain types of sea food lest the foetus be injured. In case of a miscarriage the foetus is kept two nights and then buried in the village cemetery without ceremony.

842 Most of the natives know no contraceptives. The women of Mothe, however, say that if a woman does not want a child she goes to a female doctor who takes her into the lagoon and by manipulating the uterus is able to prevent her from conceiving. When she wishes a child she returns to the medicine woman who, by means of counter-manipulation, replaces the uterus into normal position. Informants say that the withdrawal practise is also known as a means of preventing conception.

847 The natives say that abortion is common among unmarried girls on islands like Mothe where standards of morality are lax. According to informants, it is accomplished between the second and fifth months. Three methods are known: pricking by the insertion of a blade of sharp, stiff grass; hard labor such as carrying heavy loads, jumping, or splitting wood; and drinking an infusion of herbs prescribed by a medicine woman.

844 Childbirth takes place in the sleeping house. No man is present unless the birth is unusually difficult, when the husband occasionally helps. An attempt is made to keep the labor secret in the village and to keep children out of the house. If the labor is prolonged, however, the children of the village gather and watch. As soon as the infant is born they are allowed to enter the house.

When the pains begin the woman in labor bathes in the house. Her mother, mother-in-law, or grandmother acts as [424] midwife and gives her a medicine to facilitate delivery. The recipe for this medicine is an inherited or purchased secret, carefully guarded by the owner. The best midwife on Kambara makes it of beaten hibiscus bark placed in a coconut reticulum bag and steeped in water. A skilled midwife deter-